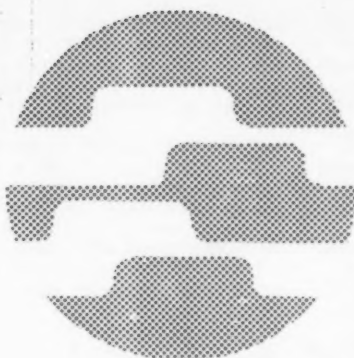


ing function of theological utterances, but suggests that it is the clearly preferable alternative to the medieval philosophical theology.

The confusion which characterizes Haberman's account of his own position is evident in the chapter entitled "Conclusion and Evaluation." "There are two elements involved in faith: the first, cognitive, and the second volitional. The trusting attitude is indeed an essential ingredient in faith, but it can come into play only after reason has shown that the existence of God in whom to believe is possible." (P. 115) This account purports to be a description of the fideistic alternative to the medieval position, but it is in fact a clear (if unintended) statement of the principle which dominates much of medieval theology, viz. *fides quaerens intellectum*. Reason does not establish the object of belief or the truth of the proposition "God exists," but given its establishment through revelation reason offers a logically secondary rational justification of its meaning. Nowhere is Haberman's unsympathetic reading of medieval theology and his confusion about the nature of his own alternative more evident than here.

This promising book is thus profoundly disappointing. Those who seek to understand Maimonides and Aquinas in their own context will not find this a helpful interpretation, and those who seek clarification on the problem of faith and reason will not discover it in this work.

Ronald F. Thiemann
Haverford College
Haverford, Pennsylvania 19041



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